

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous.

BIBLE MEETING IN NEW YORK.

Pursuant to adjournment, a public meeting convened by request of the Managers of the American Bible Society, was held in New York on Wednesday evening. The Hon. President Duer, of Columbia College, was called to the chair, and Mr. Knowles Taylor appointed Secretary. The Rev. Mr. Van Vleck read the 19th psalm.

We make the following extracts of speeches as reported for the N. Y. Evangelist.

Dr. Milnor chairman of the committee on foreign distribution, commenced by expressing his satisfaction that the Bible cause had lost none of its interest, as was apparent from the audience before him. He had no doubt they were the representatives of a much larger number, whose feelings will be excited by their example to enter zealously into this work. The history of Bible Societies is an interesting history. Many of us can well remember when there were no such institutions. Their beginnings were humble. The British and Foreign Bible Society, with all the excitements that attended its origin, gained in the first year of its existence only an income of 4000 pounds sterling. Last year, notwithstanding the unfavorable state of the nation, its receipts amounted to about 83,000 pounds. Since its formation it has received nearly two millions sterling, and has circulated seven millions of bibles and testaments. They have published versions of the scriptures in more than 150 different languages, in upwards of 80 of which no portion had ever before been translated. And the valuable experiment has been tried, which proves that different sects can unite their labors, to give to every man the word of God, that he may read in his own tongue, the wonderful works of the Lord. Is it to be believed, that separate denominations would have accomplished even a tenth part of what has now been achieved by union? All this time the British and Foreign Bible Society has gone steadily on in supplying their own land with bibles. And as the poor of Britain have not been deprived of Bibles by the number they have sent to the poor in Pagan lands, neither would our poor. The circulation of the Scriptures is essential to the success of missions. For what voucher can the living missionary present to gain the confidence of the people? Must he not show the written word, in proof that he teaches truly the way to heaven? It was distinctly understood at the formation of the American Bible Society, although not included in its title, that it should engage in foreign distribution, whenever, and to whatever extent, its resources should justify the managers in doing so. The present time seemed to constitute an era in the history of the society: and the managers deemed it desirable to commence it by going largely into the work of foreign distribution. The work of supplying our own country they considered as substantially accomplished. It left them with a heavy

debt; and they had been laboring to extinguish that debt, he would venture to say, as assiduously as the president had labored to extinguish the United States debt; and though not with so entire success, yet they hoped soon to be able to tell their constituents that it is cancelled. They also keep in view an unremitting supply of bibles for every portion of our country. And now the society wants a new impulse. Relying solely, under God, upon the public liberality to sustain them, they have therefore made large appropriations for foreign parts. They do not boast of their forwardness in this matter. They have rather ground for self-censure, that they have not done much more for foreign distribution; that they have not made a bolder push to induce the community to this work. Instead of leading in it, they have been put up to it, by the urgent appeals of American missionaries abroad.

The following resolution was presented by Dr. M.

That in the present facilities for the distribution of Bibles in Greece and Syria, as well as in Burmah and other pagan countries, we gratefully recognize the hand of Him who inspired that sacred volume and promised the ultimate extension of its blessings to all nations.

Rev. S. A. Cone seconded the motion. He considered the circulation and influence of the bible the great instrument for ameliorating mankind. Why does the face of society in Scotland, in England, in our own United States, present a different aspect from the dark regions of paganism? The bible is the cause. It devolved on Mr. C. as a baptist, to represent the Burmese mission on this occasion. When Mr. Judson and his wife changed their sentiments, in 1812, the baptists of this country were smirily asleep on the subject of foreign missions. Judson's letter, throwing himself on them for support, first turned their thoughts to the matter. The issue is a striking illustration of the sentiment, that it is not the privilege of mortals to guide or control the counsels of Infinite Wisdom. Judson and his wife were driven, by the jealousy of the East India Company, successively from Calcutta, the Isle of France, and Madras, and at length were landed at Rangoon. There, alone, without letters of introduction, with scanty resources, and no patronage, and not knowing a letter of the language, they yet were so persuaded that this was their destined field of labor, that they solemnly determined in Burmah to live, and in Burmah to die. It was not until 1819 that they were permitted to rejoice over the first convert. Up to 1823, they had gained 18. Then came on four years of war, between the E. India Company and the Burmese, during which the missionaries underwent hardships and trials almost unheard of since the days of apostolic tribulation. They experienced remarkable preservation in the prison at Ava, through the unwearied attention of Mrs. J. and finally owed their release to her persevering applications at court. Mr. C. had within a few months received a draft on Calcutta, for the missions, of 400 sicca rupees, from an English merchant, who said he was imprisoned at that time, and owed his life and deliverance to

Mrs. J., and his obligations were so great that he would divide even his last rupee with the mission. And, finally, peace was brought about through the influence and mediation of Mr. J. Now they have four flourishing churches in the Burman empire, besides several smaller ones; and 217 converts have been baptised the last year. There are now 17 missionaries, with three printers and an assistant. A considerable number of converted natives are also employed as preachers, teachers, or distributors of tracts and books. These are supported at very small expense, and are ready to go through the land, in the length and breadth of it, scattering the words of life. Four printing presses are in operation, and one of the printers who has recently sailed, is a stereotype founder, and is prepared to stereotype the scriptures. Different portions of the New Testament have been published, and some of them in several editions. And a late letter received by Mr. C. stated that by the first of January, 1833, they hoped to publish an edition of the whole testament in one volume. They had, in fact, all the apparatus prepared, for supplying the whole 18,000,000 in Burmah with the scriptures without delay. All they wanted was the money. And when he thought of the active and enterprising spirit of the Burmans, their central location, in the heart of Asia, between China and Hindooostan, he trusted the means would not be withheld.

Mr. Cone then read an extract from Mr. Judson's letter respecting the distribution of tracts. He also related several interesting incidents. On one occasion, Mr. Judson and a native assistant came to a village where Christ had not been preached, and they found the people all in commotion about a man who had just died, professing a strange religion which they had never heard of before. They went to the house, and learned from the widow, that her husband had professed to believe in some new God, that they had never heard of before, and that it made him very happy. He said, when he was dying, that he was going to his God. They found he had a little book clasped in his hands, and pressed to his bosom. This he had desired might be buried with him. On examining it, they saw it was one of the mission tracts, showing the way of salvation by Jesus Christ. This the spirit of God had carried to his heart, and blessed to his soul. Gutzlaff found in Siam a place all in commotion about a tract which no one could understand. It began in this way, "In about two hundred years, the religion of Gaudama, the religion of Confucius, and the religion of Mahomet, will pass away, and the religion of Jesus Christ alone will fill the earth." So much astonishment was excited, that every stranger was called upon to explain this wonderful writing.

From the New York Evangelist.

VALUE OF INFIDELITY AS A REFORMING PRINCIPLE.

[Continued from page 492.]

If any of our readers should incline to the idea that we are unduly extending these inquiries, we reply that we do not think so. The subject has never been extensively examined. Many men otherwise intelligent, seem to be in a great error in regard to the comparative value of christianity and infidelity, as a means of making mankind better. They have some prejudices against christianity, arising perhaps from its having been presented to them under unfavorable circumstances, or possibly from the fact that its requirements were too strict and absolute respecting themselves.—When men who are accustomed to be trusted and honored and venerated by their fellow men, for probity, wisdom, and public spirit, are told, like Nicodemus the ruler of the Jews, "Except a man be born again, he cannot see the kingdom of heaven," it is not much to be wondered at, that they should be astonished and ask, "How can these things be?" They are therefore in a

measure prepared to look favorably upon any plan of doing good, which comes to them untainted with any religious associations. We wish to have these persons premonished by such things as they are accustomed to look at, viz. well authenticated facts and experiments, so that they shall fully understand what is the real value of infidelity as a reforming principle, and what well grounded expectations the philanthropist can indulge of aid from it in the glorious work of transforming the human race to a state of order and happiness.

We are therefore desirous of exhibiting the recent failure of infidelity in this city, after a full trial, under the most favorable circumstances that ever were enjoyed by reformers at the outset of their enterprise. We think we can show by a full examination of particulars, that the reason why infidelity has failed of doing any good in New York, is a reason which would always prevent it from doing good any where—i. e., because it is what it is, infidelity. It lacks all the essential properties of a reforming principle. Christianity, we believe, possesses them all, in as much perfection as the remedies for natural evils. No physician could consent to be blamed for the inefficiency of medicine that is not taken. That the Christian "balm for the mind" does not procure itself to be taken, is owing, in no small degree, to infidelity itself—practical at least.

Now we calculate that thinking men, and public spirited men, philosophers and philanthropists, if they can be made to see this, by fair experiment, will cease to lend their countenance to any thing, as a reforming principle, that comes to them in the shape of infidelity. Even if they themselves remain unbelievers, it will be in secret; and they will wish their neighbors, and even their children, to be religious.

One of the peculiarities which distinguish christianity from infidelity, in the work of reformation, is that christianity marks its progress solely by its reforming efficacy. When infidelity boasted that it had gained twenty thousand adherents in this city, it was not pretended that twenty thousand of our inhabitants had in a few months been reformed and made essentially better, in the relations of life, as husbands, fathers, children, neighbors and citizens. We did not hear of any remarkable conversions, by which a christian drunkard was transformed into a sober infidel, or an adulterous preacher of the gospel, into a chaste debater at the Hall of Science, or a harlot in the church, persuaded by the eloquence of Tammany Hall to return to her forsaken home. No churl was made bountiful, no oppressor humane, no knave honest. We were never told of fraudulent bankrupts, who, after using christianity for many years as an opiate to conscience, were led by lectures upon knowledge to the simple honesty of paying their debts.

Consequently, our infidel reformation could show nothing tangible by which its progress could be traced. This not only prevented it from gaining a firm hold upon the affections of sober thinking people, but it furnished nothing solid to sustain the energies of its own operators. An observing farmer once said, that he found men would do the most work at mowing grass, cutting down trees, or laying stone wall. The reason was, that they could see what they had done at every blow. This kind of stability the christian reformation can give to its operations, by the individual reformation which it achieves in its course. We do not here maintain, that all which calls itself christianity does this. We are aware that there are many preachers, who seem well contented if their hearers preserve a nominal profession and a decent exterior, and pay their salary regularly.—But what we mean is expressed in the significant phrase of Chalmers, "CHRISTIANITY IN EARNER." Such christianity never fails to mark its way by the visible changes it produces.

Another striking peculiarity of our system is, the business-like aspect of its operations. We ask any unbeliever, who is of a truly philosophic turn, and who can

look at facts and principles, to examine a little in detail the system of operations which christianity has set on foot, and consider its adaptedness to produce effect upon society. Take first an individual; and we find that christianity urges her claim directly upon his *conscience*, and will be satisfied with nothing short of an unreserved surrender of himself to her control, so that *every thought* shall be subjected to her laws. The course which religion now prescribes and enforces, of watchfulness, sobriety, self-denial, benevolent action, and habitual intercourse with the *UNSEEN*, are all calculated to mould his character to the christian pattern. Then see a christian family, and observe how the children are *trained up* to reverence the Bible, to keep the sabbath, to fear God, and to feel that unless they become sincere Christians they shall perish in hell fire after death; while if they do, the purest felicity in heaven will be their everlasting portion. Then look at the *Sunday schools*, at the common schools, (a large and increasing number of which are under the control of zealous Christians,) the academies and high schools, the colleges and universities, all so arranged as to give to religion, in a greater or less degree, the fashioning of character in its own way, both as to individuals and as to society at large. Consider next, that religion sets apart one day in seven exclusively for its own purposes, and employs a convenient number of talented and educated and studious men ("knowledge is power") to lay out their intellectual strength in direct efforts to extend the influence of their principles over the human mind. Take next into view the whole array of auxiliary operations, prayer meeting, church conferences or class meetings, the various societies, for Bibles, Missions, Education, Tracts, Sunday Schools, Seamen's Friend, Temperance, Prison Discipline, House of Refuge, &c. And lastly the Revivals of Religion, falling in, as they do so entirely, with the well known aptness of the human mind to run into periodic excitement, and turning the *whole* of this excitability to the benefit of christianity. There is no avenue of access to the mind, no source of influence, no susceptibility, of which christianity is not prepared to avail itself, in the extension of its conquests. And it avows its settled purpose, and its certain hope, of carrying this through the world, until all mankind shall be made to regulate themselves by the will of Jesus Christ. Is not this business-like? In fact, what but this is the true reason of the clamor which infidelity raises against our system of operation? It is because all this looks like *doing something*.

But, on what ground should a *candid* infidel complain of the fitness of our plans for the use we want them for, to reform mankind? Would a lawyer gain any favor to his cause, or any credit to himself, by complaining to the jury that his antagonist had got his case so well prepared that he could get no advantage of him?

There is still another incidental advantage we have that is worth mentioning. Infidelity may learn of us to apply much of this machinery, the principle of association, the press, public oratory, and private persuasion. And even then, its machinery will lack so much in the attraction of cohesion (mutual confidence) that it must work feebly and with many interruptions. But, besides this, there is a difficulty. So long as it confines its labors to the simple object of bringing people to a *profession* of unbelief, it can work very well. But in order to gain a permanent hold upon the affections of the community at large, it is needful that infidelity should show some proof of value, by displaying its power to do good in some way. Now the moment it tries in earnest to make its followers better, it assails their passions, and at once cools the ardor of a very large number of its adherents, and drives them from its congregations. Where is the infidel lecturer, for instance, who can attract a crowded congregation, and hold them together, "four days" in succession, solely by direct efforts to make them better? And then, on the other

hand, if any careful parent should succeed in bringing up his child, or any teacher his pupil, or any public lecturer his hearers, to be tender hearted, conscientious, and studious of doing right, under such instruction and influence as infidelity can furnish, he will find that he has almost fitted them to be Christians. These very habits of mind lay them most open to the influence of Christianity. He cannot so fortify them in their unbelief, if they are of this character, but we shall be very likely to find out some avenue to their souls, by which we shall make *Christians* of them. Infidelity has therefore no way to *secure* its own conquests, but by making its followers cold and selfish, or proud and heartless, or transforming them into noisy, contemptuous bonsters, or besotted sensualists. In either case, their success is their destruction; for they bring society into such a state that it cannot endure itself, and comes back to Christianity as the only means of its sustenance. How then can infidelity reform the world, when it cannot sustain itself?

(To be Continued.)

(From the Boston Recorder.)

PROVISION AGAINST THAT TIME.

All men desire a peaceful death. It is this desire, so fondly and constantly cherished as to grow into *hope and expectation*, that mitigates the terrors which to every man's imagination cluster around the sick and dying bed. The prayer of Balaam "Let me die the death of the righteous," has been often uttered by those who give no evidence of fitness for such a death; uttered, too, with a frequency and fervor, the result, it may be, of mere animal fear, which lead to the hope that in some way or other the desire will be accomplished, and the last enemy disarmed of its terrors. It is aside from my present purpose to inquire, to how wide an extent this illusion of hope may be deceiving the minds of unconverted men, and rendering them insensible to the terrors of the Lord, which should persuade them to immediate repentance. I would address myself rather to Christians. Are you not, brethren, in the habit of comforting yourselves by a hope and expectation of triumphant death, which are not warranted either by your past attainments in piety, or by your daily life before God?

Why does your heart leap for joy, as you read the last words of a Payson, an Evans, or a Cornelius? Is it not because you cherish the expectation that you too are to enjoy the same peaceful or triumphant departure? —And is there in your case that life of holy activity, that daily, childlike waiting upon God, and that habitual contemplation of things unseen and eternal, which prepared those men of God for their journey through the dark valley, and made it to them "light in the Lord?"

These questions deserve an answer. They have an intimate bearing upon the peace of our dying moments.

They occurred to me with peculiar force at the bedside of a dying saint, who a few months since went to join the spirits of the just made perfect.

She had passed a long and wearisome pilgrimage; but the end of her journey was nigh. Her faith was almost turned to sight. The glimpses she had caught of the heavenly Canaan, and the echoes of celestial music she had heard, had so transformed her into the same image of happiness and peace, and had thrown such an indescribable charm over her whole aspect and language, that it seemed, when listening to her, as if we heard the whisper of angelic purity instead of the dying words of one who was yet "sanctified but in part." Her voice was indeed heavenly; and I could not avoid the thought when hearing it, that it would need but little change to mingle harmoniously with "the voices of the blest, uttering praise."

She always welcomed me with a sweet smile, and gave me in the most intelligible and accurate manner,

an account of her course of thought and feeling since we had last met. One morning I perceived an uncommon lustre upon her countenance. It was as if the soul had expanded itself in anticipation of its speedy release from the body until it appeared living and glowing through the features, rendering even its covering of clay transparent. I thought of the dying Martyr, whose face was "as it had been the face of an angel." "You have had a happy night, I hope, Mrs. P.—" "Oh, yes Sir, a precious, precious season." You find your faith holding out for the last conflict." "Why, yes Sir, I think I can say I do." "I once read," continued the dying saint, "from an old writer, some remarks by way of a spiritual application of the passage of the Israelites over Jordan. *'Thus,'* said he, *'should the christian daily think of his passage over the Jordan of death, and be busy in laying up provision against that time.'*

"I have thought a great deal of that, and now, for several years, as I knew my complaints must wear me out before long, I have made it, I think I can say, my great business, to make this provision." "Well, Mrs. P. does it hold out?"—"Yes," said she in her calm and delicate manner, "I trust it does, and I believe it will."

It did. The Sun of righteousness rose daily higher and higher over her soul as the sun of life declined; and at last, like the morning star, she "melted away into the light of Heaven."—The morning before her death she began to sing, and astonished her family by the unusual sweetness and strength of her voice. When she perceived the symptoms of death, she said—"If this be dying, I should like to be a long while about it." Thus entirely was the sting of death removed, and soon the bliss of dying was exchanged we doubt not, for the glory of heaven.

Christian brother,—sister,—would you have such a death? You must lay up provision against that time. Such a death cannot follow the life of spiritual sloth and worldly conformity with too many professed Christians are leading.

It is not the calling hastily to mind a half-forgotten Saviour. It is not taking a scourge and driving from the heart the vanity and worldliness which through all the years of health and prosperity had been polluting it. Think you Satan will call home his legions at your bidding, that your desecrated heart may be empty, swept and garnished for a visit from Christ in a dying hour?—Ah, no!—you must be ready for that hour, you must lay up in store a good foundation against the time to come;—your work must be done;—your heart must be cleansed;—you must make provision for the passage over Jordan. Else, when you should be peacefully commanding your spirit to the care of your Saviour, and placing your head upon his breast to "breathe your life out sweetly there,"—you will be reviewing the black catalogue of heart-sins, and shuddering as you mark the scanty evidence of your adoption, and as you remember that some shall say to Christ, "Lord! Lord!" to whom He will reply, "I never knew you."

L. B. S.

THE DESERTED TEMPLE.

That God hath withdrawn himself, and left this his temple desolate, we have many and sad proofs before us. The stately ruins are visible to every eye, that bear in their front (yet extant) this doleful inscription—"Here God once dwelt!"—Enough appears of the admirable frame and structure of the soul of man, to show that the divine presence did sometime reside in it; more than enough of vicious deformity, to proclaim he is now retired and gone. The lamps are extinct, the altar overturned; the light and love are now vanished which did the one shine with so heavenly brightness, the other burn with so pious fervor; the golden candlestick is displaced, and thrown away as a useless thing, to make room for the throne of the Prince of darkness; the sacred incense, which sent rolling up in

clouds its rich perfumes, is exchanged for a poisonous, hellish vapor, and here is, "instead of a sweet savor, a stench." The comely order of this house is turned into confusion; the 'beauties of holiness, into noisome impurities; the house of prayer into a den of thieves,' and that of the worst and most horrid kind; for every lust of a thief, and every theft a sacrilege; continual rapine and robbery are committed upon holy things. The noble powers which were designed and dedicated to Divine contemplation and delight, are alienated to service of the most despicable idols, and employed into vilest intuitions and embraces; to behold and admire lying vanities, to indulge and cherish lust and wickedness. What! have not the enemies done wickedly in the sanctuary? How have they broken the carved work thereof, and that too with axes and hammers, the noise whereof was not to be heard in building, much less in the demolishing this sacred frame! Look upon the fragments of that curious sculpture which once adorned the palace of that great king; the relics of common notions; the lively prints of some undefaced truths; the fair ideas of things; the late legible precepts that relate to practice. Behold! with what accuracy the broken pieces show these to have been engraved by the finger of God, and how they now lie torn and scattered, one in this dark corner, another in that, buried in heaps of dirt and rubbish; there is not now a system, an entire table of coherent truths to be found, or a frame of holiness but shivered parcels. And if any, with great toil and labor, apply themselves here to draw out one piece, and there another, and set them together, they serve rather to show how exquisite the Divine workmanship was in the original composition than for present use to the excellent purposes for which whole was first designed. Some pieces agree and own one another; but how soon are our inquiries and endeavors non-plussed and superseded! How many attempts have been made, since that fearful fall and ruin of this fabric, to compose again the truths of so many several kinds into their distinct orders, and make up frames of science, or useful knowledge; and after so many ages, nothing is finished in any one kind.—Sometimes truths are misplaced, and what belongs to one kind, is transferred to another where it will not fitly match; sometimes falsehood inserted, which shatters or disturbs the whole frame. And what is by much fruitless pain done by one hand, is dashed to pieces by another; and it is the work of following age to sweep away the finespun cobwebs of a former. And those truths which are of greatest use, though not most out of sight, are least regarded; their tendency and design are overlooked; or they are so loosened and torn off, that they cannot be wrought in, so as to take hold of the soul, but hover as faint ineffectual notions, that signify nothing. Its very fundamental powers are shaken and disjointed, and their order towards one another confounded and broken; so that what is judged considerable is not considered, what is recommended as eligible and lovely is not loved and chosen. Yea, the truth which is after godliness is not so much disbelieved, as hated, held in unrighteousness; and shines as too feeble a light in that malignant darkness which comprehends it not. You come, amidst all this confusion, as into the ruined palace of some great Prince, in which you see here the fragments of a noble pillar, there the shattered pieces of some curious imagery, and all lying neglected and useless among heaps of dirt. He that invites you to take a view of the soul of man, gives you but such another prospect, and doth but say to you, behold the desolation; all things rude and waste. So that should there be any pretence to the Divine presence, it might be said, If God be here, why is it thus? The faded glory, the darkness, the disorder, the impurity, the decayed state in all respects of this temple, too plainly show the great inhabitant is gone."

Hove's Living Temple.

The New Edinburgh Encyclopedia.—This great work, which has been carried forward under the auspices of Sir David Brewster, has now been fully published in America, having reached its eighteenth volume. The characteristic excellencies are the originality and the selectness of its articles, and more than a hundred and fifty contributors, British and continental, have secured these qualities in no ordinary degree. That, however, which draws to it our attention more particularly, is the fact that Religion and Theology have been made to occupy a very prominent place, and that the system of divine truth is ably defended, by writers as much distinguished for their talents as their orthodoxy. The celebrated Essay of Dr. Chalmers on the Evidences, was first given to the public in this work. The Rev. Andrew Thomson, D. D., contributed, among others, the important articles upon Arianism, Arminianism, Calvin, Antichrist, Apocalypse. The Rev. David Dickson, D. D. is the author of those entitled, Alcoran, Confession of Faith, Deluge and Excommunication. There are no treatises in the whole work, however, which display such a union of metaphysical acumen, original force of intellect, and fascinating ingenuity, as those upon Metaphysics, Logic, Color, Moral Philosophy, Atonement, and Theology; which, during the progress of the work, have been variously attributed to Wilson, Chalmers, and Mylne. It has now transpired that they are productions of the Rev. James Eadsdale of Perth. No less than forty ministers, chiefly of the Kirk of Scotland, are among the coadjutors.

The principal value of the work is owing to the labors of the celebrated editor. In these he has been largely assisted by such men as the following, each of whom has contributed, and some of them to a very great extent: Berzelius of Sweden; Biot and Sismondi, of France; The Arch-duke of Modena;—Prof. Oersted, of Denmark; the late James Watts; Prof. Macculloch, of the University of London; J. G. Lockhart, Esq.; Prof. Leslie, Dr. Lardner, Sir J. F. W. Herschell, Sir Charles Giesecke, Prof. Dunbar, and Prof. Babbage. A great number of articles upon biography, poetry and the fine arts, were furnished by the poet Campbell. We have been induced to mention this valuable work, in the belief that some of our readers who have not patronized it during the uncertainty of its progress, may now be disposed to furnish themselves with complete copies. It is but justice to the American publishers to say, that they have greatly enhanced the value of the Encyclopedia, by the additions which have been made upon topics connected with our country. A supplement of two volumes is announced, which will bring down the history of science from the year 1810 to the present day.—*Presbyterian.*

SERMON HEARING.

The following picture, which we find in the *Presbyterian*, is not given as a reality in the aggregate, yet it is so like reality in its parts that almost every reader can find something in it to suit himself.

Mr. Editor—I went, not long ago, to hear a preacher, whose locality upon the chart of theological relations was a little dubious. During the sermon, which was any thing but calculated to decide the question of his soundness in the faith, my eye was caught by the expressive looks of two conspicuous characters, well known to me as alarmists and belligerents on adverse

sides. As I watched the alterations of suspicion, doubt, hope, fear, approval, condemnation and perplexity which continually varied the expression of their faces, I could not help imagining a series of thoughts adapted to these changes in their physiognomy. The one, me-thought, might be supposed to meditate on this wise:—

“ Well, the text was uttered well enough, without any new fangled preface or interpolation. But I do not like his looks. He has the air of a new school man. His posture is Hopkinsian. His gestures are Finneyish. He uses his notes too much like Dr. Taylor. There—I caught the word ‘measures’—though the ‘new’ escaped me. I must be on my guard. That sounds very orthodox; but I will not be hood-winked. He calls the people ‘sinners’ too often. Hold! what was that about ‘voluntary depravity’? That is enough. He denies original sin.—Well, really, that stroke went to my heart—but I am not to be duped. This urging the sinner to repent now, is very suspicious. I am afraid he denies the agency—no, he is just asserting it—but that is a mere blind—and now again he is on immediate repentance. Is that in the Confession of Faith? I must look. Well, on the whole it may pass—no, it cannot, for Mr. Newlight looks delighted—I am resolved not to connive at heresy, even by a smile.”

In parallel lines with this soliloquy, I feigned the following. “ Too stiff, too formal, nothing to rouse the impenitent at first. Too soft, nothing to excite the enmity of sinners. Too scholastic, not pungent enough. Too indulgent to professors, nothing about hypocrites. No doubt two thirds of these professors are hypocrites. There! what was that? unable! it is as easy as to walk across this floor. Tot, tot, I see he holds to natural ability. He knows nothing of the New Haven views; an old calvinist, no doubt. There again! ‘implanting a new principle’! He believes in principles. But stop, that sounded like New Havenism. I do not believe the man has a glimpse of the truth. But why does he not call the anxious out? Horrible! what do I hear! Physical depravity as sure as I am here! This will never do. He cannot convert the people. I had better go. There is no chance of any excitement. Yes, there is a man affected, I believe. No, it is Mr. Rushlight, the old calvinist; his heart is as hard as a stone—he is a hypocrite I am sure. Well! that last sounded well, but he talks of repenting to-morrow. Nonsense! I would not give a straw for their repenting to-morrow. I am glad he is done. Poor stuff, the old Confession of Faith Calvinism.”

Is it strange, I should fancy such expressions, when I have heard almost every one of them, at one time or another, from sermon critics? If you feel disposed to blame me for the way in which I spend my time at church, I appeal to you whether I was not as well employed as at least two of my neighbors. *Asa.*

“ WHY ARE NOT REVIVALS MORE FREQUENT AMONG US ?”

We have often heard this question asked of late, and some have asked it with deep feeling. We will not venture to say that sinners would most surely have been converted in great numbers, if the children of God had been instant in prayer—because we know not the course which God designs to pursue in relation to this region, but this we can say that God never has withheld his Spirit when his people have been awake and engaged, and He probably never will withhold it.

But why should we feel surprised that no showers of divine grace are descending upon us now? What have we done—what we are doing this very moment to secure God’s blessing? Who is the man, that stands waiting and expecting the heavenly gift?

Alas! how are the wicked increased? How are they

multiplied that make void the law of God ! And it is the work of Christians. They have fallen asleep. And how can we expect that those who are spiritually dead will rouse themselves to new life ?

It is not strange, that God holds back his arm of mercy and ceases from his work of converting souls. O when will the followers of Jesus show his spirit in putting forth efforts for the salvation of wretched and dying sinners ? When will Ministers—when will private Christians weep in secret places over the sins of men, and be engaged for their rescue ?

" Come holy Spirit Heavenly Dove,
With all thy quick'ning powers !
Come shed abroad a Saviour's love,
And that shall kindle ours."

Lowell Observer.

POWER OF RELIGION.—" My father," says Cecil, " had a religious servant.—I frequently cursed and reviled him. He would only smile on me. That went to my heart. I felt that he looked on me as a deluded creature. I felt that he thought he had something which I knew not how to value, and that he was therefore greatly my superior. I felt that *there was a real dignity in his conduct.* It made me appear little in my own eyes. If he had condescended to argue with me, I could have cut some figure—at least by comparison—wretched as it would have been. He drew me once to hear Mr. Whitfield. I was seventeen or eighteen years old. It had no sort of religious effect on me, nor had the preaching of any man in my unconverted state. My religion began in contemplation."—*Life of Cecil.*

Youth's Department.



" Remember now thy Creator in the days of thy youth."

THE FRIEND OF YOUTH.

We published some time since a letter from Rev. Mr. Brewer, Missionary at Smyrna, and recommended *The Friend of Youth*, a little paper he is publishing for the benefit of the destitute around him. We have just received another number which contains a letter from the Female Sunday School in Portland Me. We hope some of our schools will go and do likewise.

LETTER FROM AMERICA.

PORTLAND (ME.) MARCH 14, 1832.

Mr. Brewer,

We have read your letters to the Children in America, and have been much interested in them. We are not willing to have the *O PHILOS TON NEOE* (*The Friend of Youth*) stop for want of money, and have forwarded five dollars to the Editor of the *Youth's Companion*, who has promised to send it to you.

This money is from the Female Sunday School Missionary Society, and has been procured by the industry and self denial of the members. At every meeting of the Society we have Missionary intelligence read to us. We are glad that schools have been established for the benefit of the Greek Children and wish you may succeed in your efforts in their behalf. We should like to hear how the paper prosperers, and if the little Greeks are pleased with it.

Yours respectfully.

M. W. M.
E. C. T.
M. S. M.

TO THE YOUTH OF AMERICA.

LETTER II.—THE ISLAND OF PATMOS.

Smyrna, Sept. 22d, 1832.

My Dear Young Friends,

In my first letter, I spoke of the wants of our schools and of my object in addressing you. I am unwilling to wait long without writing you again, and shall now give you some account of one of the most interesting places in which we have established a school; the Island of Patmos.

By looking on your maps as you should always do when you read of any place, you will see that Patmos is near the south east of Asia Minor, and a little south of the larger Island of Samos. Its circumference is only about 18 or 20 miles, so that were there a good road, one might easily ride around it in half a day. It is however very rocky and mountainous, and also deeply indented by small bays or inlets of the sea. These form several excellent harbors, which have tended, no doubt, to direct the attention of most of the modern inhabitants to nautical employments. Though naturally barren in the extreme, persevering industry has rendered the Island in some parts considerably productive.

In ancient times, the Romans made use of Patmos and several other islands of the Archipelago, as places of banishment for criminals. The first glance at its high and rugged hills, convinces one how well it was selected for such a purpose. But while thus answering the purpose of a common prison house, it was destined to acquire with prosperity a higher and more sacred fame.

Our Blessed Saviour had been " taken by wicked hands and crucified and slain," 33 years after he " was born in Bethlehem, of Judea." In the 70th year of the Christian era, Jerusalem was destroyed. Before even this time the gospel had been widely preached, and many of the Apostles after gathering churches of numerous converts, had sealed their testimony with their blood. One however, the beloved disciple John was spared to a good old age. According to ecclesiastical history, he was banished to Patmos from the neighboring city of Ephesus, in the latter part of the Roman Emperor, Domitian, A. D. 96 or 97.

Every child who is familiar with his Bible, will call to mind the single mention which is made of this island in the New Testament, (Revelation, Chap. 1, verse 9th.) " I John, who also am your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Venerable old man ! what a sweet

and holy interest is attached to his history. "His youthful days were spent on the bank of the Jordan, and around the secluded lake of Gennesareth. Here in the humble employment of a fisherman, he continued with James, his brother, until at the Saviour's call, they arose, left all and followed him to become "fishers of men."

How peculiarly dear he was to his Lord and Master we may learn from the following recorded incidents at the Last Supper and at the Crucifixion. "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved." "There stood by the cross of Jesus, his mother; When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman behold thy son! Then saith he to his disciple, Behold thy mother! And from that hour, that disciple took her unto his own home."

These delegated duties of filial affection having been fulfilled, the disciple had now come in his old age, after performing the more active labors of an evangelist to be banished to this dreary isle. Yet even here, at such wide remove from every outward comfort, did he find a fulfilment of the promise of his dying Master, "I will not leave you comfortless, I will come unto you." This was a consolation of which the malice neither of the Roman monarch nor of his Asian Deputy could deprive him, for in this solitary isle he is privileged to add, "I was in the Spirit on the Lord's day and heard behind me a great voice, as of a trumpet, saying I am Alpha and Omega, the first and the last, and what thou seest write in a book, and send it unto the seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos and unto Thyatira and unto Sardis and unto Philadelphia and unto Laodicea."

(To be Continued.)

[From the Dublin Christian Examiner.]

A SUNDAY SCHOLAR'S DEATH-BED.

R. M. had long been the prime favorite of several children with an old widowed father. Often have I seen the poor old man smile upon his son, and with the deepest expressions which a heart full of real enjoyment could give utterance to, tell of his duty, his kindness, and his devoted affection. But there were traces of mortality about the lad, which the beloved affection of his father prevented his seeing, yet which told that this world had long since despaired of retaining him here; for God had marked him for his own, and that speedily. His pale, emaciated form and countenance were lighted with a lustre which came from a purer and a brighter light, and his every motion, act, and word, told that God was with him. It was no wonder that his father loved him, for all who knew him did so.

It was long since he had left attending the Sunday school, where he was ever last to reply, but the best to answer. Humble and unpretending, he loved to see others answer, when he was silent; yet what child in the school could speak when he opened his lips? His health now prevented his attendance at school. He stayed to read to his father at home, and to tell of that Jesus whom to know was indeed to him eternal life, and whom to love was his delight and his joy.

One evening, returning home from the school, I met a friend, who requested that I would go and see if poor Robert was dying, as he heard that he was nearly gone. Grieve I could not for such a child, but feel I did, and deeply too; yet why is it hard to say. There is something so melancholy and so awful about a separation of

this kind from those one loves or esteems, that be it grief, or what it may, the heart feels sadly oppressed, even at the moment when we ought to experience the fullest enjoyment.

When I entered his room, he was fast asleep, and before I could prevent her, his cousin, a young woman lately come to the house, awoke him. He looked at me, as I was standing by his bed-side, and appeared not to know me, as his sight failed him. My voice, however, he instantly discovered.

"Well Robert, how are you?"

"Happy sir, very happy."

"How are you in body?"

"Very weak, sir—going fast!"

"Do you *really* believe that you are dying now, Robert?"

"Oh yes! I hope so—I should be very glad to die."

"Have you no fears at all at the idea of death?"

"None, sir—not one! Death hath lost all his terrors for me!"

"How, my boy?"

"The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ."

"Have you no wish to live?"

"No sir; all things in this world are fleeting and transitory."

"Now, Robert, you are perfectly sensible you are dying; a few short hours will usher you into that world whence there can be no return—once there, you must remain forever. You have had no trouble or sorrow in this life as yet. Have you no lingering wish, no thought that it would be better to return again to this world, ere you go away, and be no more seen?"

"No, sir—not the least. I have fought the good fight of faith; I have finished my course. Henceforth there is a crown laid up for me." I am ready to be offered."

"And in the world you shall have tribulation," I replied.

"Yes," said he, raising himself on his arm, as if for a mighty effort, and looking me in the face, he added, "Be of good cheer, I have overcome the world!" He sunk back on the bed, and never spoke again.

ANECDOTE OF A TEACHER.—Mr. —, residing in the city of New York, is a gentleman of high character, filling a station of great public responsibility, and from the nature of the station, is generally approached with great respect. A young man, a stranger, being advised to call on this gentleman for aid in procuring employment, went accordingly and solicited his assistance. Mr. —, perceiving the young man's diffidence, spoke to him in a kind manner, but to the young stranger it appeared otherwise. He asked him if he had any testimonials of good character, to which the young man answered in the affirmative, and showed him some accordingly. Mr. — asked him if they were all he had to show. The young man answered, "Sir, these are all I have that I think will be satisfactory to you," still retaining in his hand a paper which he thought of less consequence than any of the rest. Mr. — expressed a desire of seeing this also, which was therefore given up: the purport of which was to certify that this person had been a faithful Sunday-school teacher in England for the last three years. Upon Mr. —'s reading this he told the trembling stranger he might take away all the rest of his papers; this was sufficient for him. He took him by the hand as a brother and fellow laborer, and became his friend and patron, because he had been a faithful Sunday-school teacher, although in a distant land.—*S. S. Journal.*

King Alphonsus was wont to say, that his dead counsellors, meaning his books, were to him far bader than the living; for they, without flattery or fear, presented to him truth.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 12, 1833.

ORDINATION.—On Thursday, the 27th ult., the Rev. Cornelius C. Vanarsdale was ordained over the South Congregational Church and Society in Hartford. Sermon by the Rev. Dr. Hawes, from 2 Tim. ii. 15: Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

[For the Religious Intelligencer.]

CRUELTY TO ANIMALS.

MR. EDITOR—We understand that God, as a benevolent being, delights in mercy, and that delighting in it, he loves to see it exercised by his creatures. Man himself delights in mercy as applied to himself. How inconsistent then, that he who needs so much, should dare to practice so much cruelty towards the brute creation.

At certain seasons of the year, numbers who have nothing better to do, collect together near some tavern or grog shop, for the sole purpose of trying their skill at shooting fowl. Tied to a stake at a short distance, a poor innocent yet helpless fowl is set as a mark to furnish sport for idle men, *so called*, and boys. Could the creature be put out of its misery by the first discharge of the gun, the evil would not appear so great; but this is seldom the case; several discharges are made, and between each, a running, shouting and jumping of the company takes place, and not infrequently mingled with horrid oaths and curses. The object of this cruel torture (not to call it hellish or infernal sport, though it can hardly be considered less,) being at length despatched, and suspended on the muzzle of the gun as a trophy of victory, a rush is made to the bar or counter, led by the pride-gloating hero, and brandy and rum, accompanied by lewd stories, and perhaps quarreling and drunkenness, often close the scene. It rarely fails that a number of children are assembled on such occasions, who listen with high glee to the conversation, whether in the field or at the bar, and especially if it be gross profanity, or blackest billingsgate, will pride themselves in imitating it, thinking it to be manly, and in a like spirit will partake of the glass, and thus commence the drunkard's career. But painful as it is to reflect upon the above named conduct, it is still more painful, to see mixed in such a company, professors of religion, those who have vouchsafed the merciful Jesus as their Saviour and pattern. Can they be christians and yet choose such as companions, whom they know to be enemies to their professed Head? Can they delight in mercy, (the choicest attribute of the Redeemer) and yet at the same time amuse themselves with the dying struggles of the brute creation? Are they members of a society for the promotion of temperance?—In such a company, what do they do with their pledge? for they have bound themselves, both as christians and as temperate, to use their influence to put down intemperance; they have a double motive which should influence them. Do professors who conduct in this manner, stop to think what they are doing? It is to be feared they do not; yet after all, the plea of not thinking will not avail them at the bar to which in the scripture sense they are hastening, and from which there can be no appeal.

"Earth groans beneath the burden of a war
Waged with desouless innocence, while man,
Not satisfied to prey on all around,
Add tenfold bitterness to death by pangs
Needless, and first torments ere he devours.
Now happiest they that occupy the scenes
The most remote from his abhor'd resort,
Whom once, as delegate of God on earth,
They fear'd, and as his perfect image loved,
The wilderness is theirs, with all its caves,

Its hollow glens, its thickets, and its plains,
Unvisited by man. There they are free,
And howl and roar as likes them, unconsew'd:
Nor ask his leave to slumber or to play.
Wo to the tyrant, if he dare intrude
Within the confines of their wild domain:
The lion tells him—I am monarch here—
And, if he spare him, spares him on the terms
Of royal mercy, and through generous scorn,
To read a victim trembling at his foot.
In measure, as by force of instinct drawn,
Or by necessity constrain'd, they live
Dependent upon man; those in his fields,
These at his crib, and some beneath the roof.
They prove too often at how dear a rate
He sells protection.—Witness at his foot
The spaniel dying for some venial fault
Under dissection of the knotted scourge;
Witness the patient ox, with stripes and yells
Driven to the slaughter, quaded, as he runs,
To madness; while the savage at his heels
Laughs at the frantic sufferer's fury, spent
Upon the guiltless passengers o'erthrown.
He too is witness, noblest of the train
That wait on man, the flight-performing horse;
With unsuspecting readiness he takes
His murderer on his back, and, push'd all day
With bleeding sides and flanks, that heave for life,
To the far distant goal arrives and dies.
So little mercy shows who needs so much?
Does law, so jealous in the cause of man,
Denounce no doom on the delinquent? None.
He lives, and o'er his brimming beaker boasts
(As if hardness were high desert)
The ignoblefeat; and, clamorous in praise
Of the poor brute, seems wisely to suppose
The honors of the matchless horse his own.
But many a crime, deem'd innocent on earth,
Is register'd in heaven; and these, no doubt,
Have each their record, with a curse annex'd.
Man may disuse compassion from his heart,
But God will never."

"I could not enter on my list of friends
(Thought grec'd with polish'd manners and fine sense
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail
That crawls at evening in the public path;
But be that has humanity, forewarn'd,
Will tread aside, and let the reptile live.
The creeping vermin, loathsome to the sight,
And charged perhaps with venom, that intrudes,
A visitor unwelcome, into scenes
Sacred to neatness and repose, the alcove,
The chamber, or refectory, may die:
A necessary act incur no blame.
Not so when, held within their proper bounds,
And guiltless of offence, they range the air,
Or take their pastime in the spacious field:
There they are privileged; and he that hurts
Or harms them there is guilty of a wrong.
Disturbs the economy of Nature's realm,
Who, when she form'd, designed them an abode,
The sun is this. If man's convenience, health,
Or safety, interfere, his rights and claims
Are paramount, and must extinguish theirs.
Else they are all—the meanest things that are,
As free to live, and to enjoy that life,
As God was free to form them at the first,
Who in his sovereign wisdom made them all.
Ye, therefore, who love mercy, teach your sons
To love it too. The spring-time of our years
Is soon dishonored and defiled in mire
By budding ills, that ask a prudent hand
To check them. But alas! none sooner shoots,
If unresumed, into luxuriant growth,
Than cruelty, most devilish of them all.
Mercy to him that shows it is the rule,
And righteous limitation of its act,
By which Heaven moves in pardoning guilty man;
And he that shows none, being ripe in years,
And conscious of the outrage he commits,
Shall seek it, and not find it in his turf."

[For the Religious Intelligencer.]

RELIGIOUS DECLENSION.—No. VIII.

"I have somewhat against thee because thou hast left thy first love."—Rev. ii. 4.

Having pointed out some marks which distinguish those who have left their first love, I proceed to make some application of the subject.

1. The sentiment that christians must necessarily leave their first love is a doctrine of the devil.

We read of "doctrines of devils," and of that class we may reckon all those sentiments which are contrary to godliness. The sentiment I am combating is of that tendency, for as I have shewn, it leads the professed christian to neglect his closest, family worship, the prayer meeting, or to mock God in all the outward forms of these duties, to profane the sabbath, to become worldly minded, to neglect the souls of his fellow-men, to leave the society of the godly, to lose sight of eternal things, &c. &c. What doctrine could that arch enemy of God and man, invent more destructive to godliness? What more successful weapon could be use, than to assure the disciples of Christ that after a little season they may relax from their devotion to their master, and come down from their holy stand, "into the plains of Omo, to consult" their ease and make a compromise with the world.

2. They are the servants of the devil who propagate this sentiment and cherish it in their own hearts. Those ministers and private christians who are living in a backslidden state, and comfort themselves with the idea that they cannot always be engaged for Christ, and who encourage others in this abominable sentiment, are exerting a fearful influence on the cause of Christ. There are many such, who are "at ease in Zion," who are always ready to repress the zeal of the young convert, and of others who are awake to labor for souls. While they flatter themselves that they are very consistent christians, Christ has himself, in the passage which I have taken as the foundation of my remarks, unequivocally declared his indignation against such. And well he may express his indignation, for God is dishonored by such base departure from their vows, the Holy Spirit which comes to sanctify his children, is grieved from their hearts, and the cause of the Redeemer is greatly hindered in its advance in the world.

3. Backslidden professors do more injury to the cause of Christ than all the infidels on earth.

It is through the omnipotent power of the prayer of faith, of holy living and self-denying efforts of christians that this world is to be converted. Before this influence neither infidels or devils can stand. Devils flee from before it, and infidels melt down like wax. From the professed enemies of the gospel we expect opposition, but every candid observer knows that it is the opposition of those who hate its blessed influence; and their enmity goes for what it is worth. But the christian professor is set up as an example of what religion is, and what its genuine effect will be on those who receive it. The backslidden worldly professor, is not only powerless to convince and convert the enemies of the cross, but, traitor like, he puts into the mouth of the infidel and eviler, the most powerful arguments to silence those who would plead for the holy influence of christianity. He not only throws by his weapons of heavenly temper, but gives to the enemy a broad, and often an impenetrable shield to secure him from the arrows of truth. He discourages his brethren, and turns away the awakened enquirer from the path of life.

4. The hope which allows the christian professor to live in a backslidden state is a false hope.

The scripture characteristic of a good hope in Christ is this, "he that hath this hope in him purifieth himself." The hope of the backslider is directly contrary to this, for it allows him to pollute himself with the world instead of purifying himself.

It flatters him in his awful state of apostacy, that all will yet be well. It cries peace! peace! It lulls conscience to sleep, and perverts the truth of God, while the man is in a state that should fill his whole soul with alarm and terror.

Yes! backslidden professor! all the testimonies of God's word is against you, and though you may still indulge your hope while in a state of wicked departure from Christ, and give no heed to my feeble alarm, it is only additional evidence that in the day of trial, your "hope shall be as the giving up of the ghost."

T. A. J.

[For the Religious Intelligencer.]

TEMPERANCE.—NO. 2.

Mr. Whiting—In your paper of last week allusion was made to a proposal which has appeared in reference to simultaneous Temperance Meetings to be held on the 26th day of February next, in every town and village in our country, and also in many other quarters of the globe. On the present occasion I propose to offer a few remarks more particularly in reference to that subject. That the plan is most happily conceived, there can be no doubt, and that the faithful execution of it would very materially advance the common cause, is also clearly evident. The very idea of a Great Nation rising up simultaneously to give one general expression on this subject—to grapple with their united wisdom and zeal, the great enemy of man, Intemperance. To bring out from their immense resource, arguments, facts, and intreaties—expostulations and warnings, in order to convince and save those who are not, and to reclaim and reform those who are already under the influence of this deadly evil—to make one mighty onset by force of argument and reason upon the very ramparts of the enemy lined as they are by the various fortresses of the Distillery, the wholesale establishment, the common Retailer, and last, not least, the grog shop and tippling houses even in their proportion scattering devastation and death over the land. To consecrate a day to this noble work which should be referred to by unborn generations with the same delight and gratitude with the one which commemorates our country's political emancipation. To unite a thousand hearts in imploring Heaven to succeed this great enterprise of Christian Philanthropy. In a word, to give a momentum to the glorious cause, which shall continue its speed with ever-increasing force until victory shall be fully and completely secured. That great results will follow the proper observance of that day, is not too much to expect. If the friends of the cause will but make a consecration of the time set apart to this work and give to it that attention which it deserves, who can tell what may not be accomplished thereby!—how many streams of death may be dried up—how many murders may be prevented—how many tears may be saved—how many lives may be preserved—how much misery prevented, and happiness secured. The impulse which the cause will receive by the doings of such a day must be great, and just in proportion to that impulse will be the results which have been enumerated.—On this point I have not been dealing in idle speculation, and doubtful theories. I have not been led by the reverses of enthusiasm nor the flights of imagination. The proof that immense and incalculable good must inevitably result from the due observation of the day is abundantly furnished by the history of the past—No great effort has ever been made to promote this cause that has not met with abundant success. The facts which are so abundant in proof of the utility of the fundamental principle. The alarming tendencies of the evil—the simplicity of the remedy, together wth many other considerations, all conspire to force upon the mind of a candid listener, the conviction of individual duty. All that is necessary is simply to get access to the understanding and judgment of men and the touch cannot be resisted. The meetings proposed are happily calculated to

secure this object. Let then every exertion be made to bring about so desirable a result. Let the earliest practicable measures be resorted to, to secure a meeting in every place, and let the professed friends of the cause rouse up their dormant energies and manifest an interest in some measure corresponding to the importance of the object. Let them but contemplate again the evil in all its bearings against which they pretend to be contending. Let them feel the responsibility that rests upon them. Let them appreciate the noble plan now under consideration and willingly make some sacrifices to secure its execution. Let our "City Society" wake up to their duty, and may every man, woman and child in whose bosom glows one spark of philanthropy, patriotism or religion, lend their influence in season in seconding so noble an effort which aims at the destruction of such a mighty evil, and although we may not live to see its full accomplishment, yet we may rejoice in the hope that millions yet unborn will reap the benefits of our labors, and may we not esteem their gratitude our abundant reward!

L. B. S.

AMERICAN COLONIZATION SOCIETY.

In our paper of December 1st, we published a few remarks on Mr. Garrison's pamphlet on the subject of slavery and the Colonization Society. We have had an opportunity since that time of examining the pamphlet, but we are constrained to acknowledge that it has not had the power of giving us, as our correspondent said, entirely new views on the subject. We abhor and deprecate slavery as much as Mr. Garrison does, but we cannot subscribe to his views, that all who hold slaves are as guilty as those who stole them from their native country. We are advocates for the immediate abolition of slavery, and so we are for the suppression of the treasonable measures adopted by the Nullifiers in South Carolina, but we think it will be better for government to ameliorate the condition of both as much as they can, and provide a way for their retreat, rather than to cause a state of rebellion at the south by abolishing slavery at once, or of plunging the nation into the horrors of a civil war by punishing rebels as they deserve.

We have never considered the colonization society sufficient of itself to effect the abolition of slavery in this country, but we have ever viewed it, and still do, as an important auxiliary—as "the voice of one crying in the wilderness, prepare ye the way." If it does not emancipate a slave, it will improve the condition of all who place themselves under its fostering care; and such is our confidence in its benevolent designs and operations (Mr. Garrison's assertions to the contrary notwithstanding) that if heaven had seen best to mark us as an offspring of Africa, we would flee before another winter's snow, from this land of slavery and oppression, to the shores of Liberia, where the black man is free, and elevated as he ought to be, to the dignity and the rights of man.

But the colonization society has emancipated slaves, as will be seen by the correspondence that follows; and if properly supported, thousands and tens of thousands will be redeemed by its instrumentality, who would otherwise remain in perpetual bondage.

It is not our intention to review Mr. Garrison's pamphlet, and the Colonization Society hardly needs our commendation: we shall therefore only add at the present time the following extracts.

[From the Christian Mirror.]

The first objection of Mr. Garrison against the Colonization Society, is that it "is pledged not to oppose the system of slavery." Well, what then? does it follow of course, that it is pledged to support the system of slavery? Mr. G. has not ventured to make the assertion, yet many a thoughtless reader will draw that inference from his remark. Division of labor is as useful in morals as it is in manufactures. The Colonization Society aims at one single object, the coloniza-

tion in Africa of people of color, including what are now free, and those who may be liberated for that purpose. The latter, I take to be the main object of the society, and the other only auxiliary to it. But, in neither case are the blacks to be removed without their own consent. But who are expected to liberate their slaves, the North or the South? Not the North, for thank God, we have not any. If then we expect the slave-holders of the South to be made willing to "break every yoke and to let the oppressed go free," are we to begin like Mr. G. by exciting all their prejudices and making them enemies instead of friends to the cause. It is a well known fact, that many planters of the south, who have come into possession of slaves by inheritance or matrimony, are anxious to better the condition of their slaves and to set them at liberty; but this the laws of most of the slave states prohibit, unless accompanied with emigration; for a majority of the planters fear the presence of free people of color among their slaves; being apprehensive the sight of them living in ease and luxury will breed insurrection. The majority are therefore opposed to emancipation without emigration, and in a republic, the majority must and will govern, and will make the laws. One principle object therefore of the Colonization Society is to open a door for the freedom of the slaves, and provide them a place of refuge from the wrongs and insults of the white man. It was therefore totally unnecessary for them, as a society, to meddle with the abstract question of slavery, but to receive as a boon, what humanity demands as a right. But though the society goes no farther, a majority of the individuals who compose it hold slavery in as great detestation as Mr. G., and I believe there are hundreds of them who, like myself, would be glad to join his anti-slavery society, were it not for his opposition to the Colonization Society, and the absurdity of pulling down with one hand what they build up with the other. The Colonization Society leaves the abstract question of slavery untouched, while it leaves all its members to their own opinion on the subject; just as the American Peace Society is pledged to leave the question of defensive war untouched, though it is well known, that many of its members go as far as ever William Penn did. Many Temperance Societies in fact, leave the question of fermented liquors untouched, while many of their members are thorough-going cold water advocates. Let every one labor in that department of the vineyard to which the Lord has called him, without impeding the laborers in other portions. Let Mr. G. labor in the cause of immediate and entire emancipation, and in elevating the character of the black population. May God speed him and direct his feet into right paths; but he is going out of his way, when he attacks the Colonization Society, and is wasting his energies in an endeavor to destroy his friends.

The sole object of the society, as declared at its constitution, and from which it can never be allowed to depart, is to remove with their own consent, to the coast of Africa, the free population now existing in the United States, and such as hereafter may become free. In pursuing their object therefore, (although such consequences may result from a successful prosecution of it,) the society cannot be justly charged with aiming to disturb the rights of property, or the peace of society." Again same page. "To found in Africa an empire of Christians and republicans, to reconduct the blacks to their native land without disturbing the peace of society, the laws of property, or the rights of individuals, rapidly, but legally, silently, gradually to drain them off—these are the noble ends of the colonization scheme." Again page 48. "The Society from considerations like these, whilst it declaims the remotest idea of ever disturbing the rights of property in slaves, concive it possible that the time may arrive, when with the approbation of their masters, they shall all be at liberty, and, with those already free, be removed with their own consent, to the land of their ancestors." Now what is there in

those avowals of the Colonization Society which ought to excite the anger of Mr. G. It is apparent that both are seeking the same end, one by threats and abuse, the other by love and persuasion—one, like the north wind in the fable, is endeavoring to take off the great coat from the traveller, by force, the other; like the sun, to make him throw it off of his own accord.

Extracts from correspondence, from a gentleman in Virginia, to the Secretary of the American Colonization Society, September 14, 1832.

I have, for a considerable time past, determined to emancipate my slaves, if such facilities could be afforded them by the society of which you are Secretary, in getting them off to the Colony of Liberia, as are necessary and proper for their accommodation; and if the necessary arrangements can be made, they probably will be in readiness to go as early as December next, or by the sailing of the first vessel thereafter from Norfolk or Richmond. Perhaps I may say with propriety, that a likelier number of colored persons have scarcely gone together from one place—this is, however, not material. I am unable to say what number can be emancipated now, as a woman, having a husband and three children, perhaps would not like to be separated. The woman and her children belong to me, and her husband to another estate; however, be this as it may, if the woman will go, she may, I suppose. I don't much expect any difficulty will arise as to any of the rest. I feel much solicitude on this matter, and wish to know what can be done. I have made a list* of the number and description, below. You can also see at what price I think they would sell.

From a gentleman of Virginia, October 5, 1832.

Mr. —, of —, Virginia, the gentleman of whom I spoke to you last spring, wishes to know if his colored woman, with her husband and nine children, could obtain a passage to Liberia this fall. Please write Mr. —, immediately on the receipt of this, inform him what clothing will be necessary, and what kind; also, what quantity of bedding, baggage, &c. Mr. —, generously liberates the wife and seven children, and Mr. —, his brother in law, the two eldest children. It is one of the most interesting families I ever saw—they are all bright mulattoes. The husband had to beg and collect \$300, before his master would consent to let him go. He is a preacher, of the Baptist persuasion; a sensible, good looking man, about 40 years of age, and promises to be an acquisition to the Colony. It is very desirable they should get off this fall.

From a gentleman of North Carolina, July 25, 1832.

I have seven black people, who wish to be removed to the Colony of Liberia, aged as follows:—one old lady, 48; 3 boys, one 20, one 13, one 11 years; and three girls, one 18, one 15, one 2 years of age, all sound and in good health. These are all one family, the old woman being the mother. These are all the blacks I have suitable for the Colony. There will be three left, which I will give you a description of—one crippled man, aged 40, who has a wife and children belonging to another person: he is unwilling to leave his wife and children. The other two, are children who fell to my wife, and their mother is not willing to let them go. We have never had them at home yet. What makes me so particular in describing them, is, to show you that I have not retained a few of the best, and packed the rest on the Colonization Society. The last mentioned children, we expect to send as soon as there is a way open; and I am sorry that it is not in my power to aid that honorable society with money at present. But I expect to have to borrow the money that will bear their expenses to Norfolk.

* The list mentioned contains the name of 13, valued at \$3,500.

From a gentleman of Virginia, Sept. 10, 1832.

I have from 15 to 20 negroes which I wish to emancipate; will your Society receive and transport them to Liberia?

From a gentleman of Virginia, Oct. 16, 1832.

We have in this place and vicinity, four lots of slaves held ready for manumission whenever an opportunity for sending them to the Colony offers; the largest lot containing 11, and the smallest 3 persons; but neither could be prepared on this short notice for the Jupiter. Besides which, several others have declared their determination of liberating others for the same purpose; but they have not made a formal tender of them to the Society.

From a gentleman of Virginia, Oct. 2, 1832.

Twenty-seven negroes were given me a few days since, which I hope to get ready for the November expedition.

From a gentleman of Virginia, Oct. 18, 1832.

In addition to those I mentioned in my last letter, there have been several other applications, some from the owners of slaves, who are willing to emancipate them, but not able to bear the expense of their removal. The whole number of applicants now, is not less than fifty, a considerable proportion of whom are slaves.

From a lady of Virginia, Oct. 22, 1832.

'Tis the wish of a man servant belonging to the writer of this, to remove to Liberia; and it is highly gratifying to her, that he has at length accepted a boon, which she has for several years offered him on the condition, that he would join our Colony in Africa. She is convinced, that you will think with her, in view of his character and attainments, that there are few emigrants better qualified, not only to obtain and support a respectable standing in society, but to promote also, the best interests of the Colony. For some years (being now 45), he was her father's foreman on a large plantation; to him was confided the management of the different departments, and the distribution of all the provisions of the family. He conducted all the agricultural affairs, and repaired all the machinery and tools of the farm; and by his good management in such things, has obtained a reputation for sound judgment, and much skill. He is an excellent coarse carpenter and shoe-maker, and indeed can turn his hand to any work, from a plough, to a lady's cabinet. But the trait that renders him invaluable as a servant, remains to be told; it is his unshaded integrity; a pillar of truth from his youth, he has never been known to swerve from the severest requisitions, and though his mind is as unfeigned as any African's, his moral sense is perfect; and it is the ardent hope of her, who now addresses you, that in the good land to which he is destined, those virtues which have rendered him so invaluable as a servant, and so beloved as a friend, will have a wide field for their expansion.

From a gentleman of North Carolina, Aug. 4, 1832.

I write at the request of a young lady of this neighborhood, to make some inquiries in regard to the steps proper to be pursued, in getting off some slaves, whom she wishes to send to the Colony. There are four of them; a woman about 30, a girl about seventeen, and two small children.

I believe the young lady contemplates defraying their expense of transportation herself; but I am not certain as to that.

From a lady in Virginia.

There are a number of persons who have young female slaves, they would wish to send to Liberia; but as conscientious motives induce them to do it, they cannot send them unprotected, and cast them as it were upon the world. Our Society has one under its auspices, but we know not how to proceed in regard to her.

A friend of mine, wrote some time ago, to ask my advice how to dispose of two, all she owned; one a little girl, the other on the verge of womanhood.

Could some plan be devised to afford a suitable asylum for unprotected young females, it would be the means of many a one going. Do, my dear sir, take this matter into consideration, and let me know the result. I feel much for the extreme degradation of my sex among the colored people.

To the editors of the Journal of Commerce.

I read with much interest and pleasure, in your paper of yesterday, the accounts by the late arrival at Boston from Liberia, of the recent Elections at Monrovia for their Town Officers,—Secretary, Sheriff and Magistrates.

This is probably the first settlement in all Africa, where the people have the high privilege of choosing their own rulers,—not by violence and bloodshed, as at Algiers and Tripoli, but quietly and peacefully at the ballot boxes, each man independently voting for the candidate he may prefer. They now elect all their officers except the Colonial Agent, or Governor, who is appointed by the Society at Washington.

It is a gratifying spectacle to see this young Republic advancing so rapidly in prosperity, and their great regard for public morals and religion. The latest Liberia Herald mentions their increasing commerce, and that scarcely a week now passes without a direct communication with England or some part of Europe:—American Captains, as they become better acquainted with the coast, now pay but little regard,

The Colony may now be considered as having passed through its crisis—it has taken root; and must and will grow and flourish. Here the colored man is not only free, but he is independent. He finds none claiming to be his superior, but finds himself among his equals, living under rules and officers of his own choosing, and feeling himself higher in his own estimation than he was when he went there.

The American Colonization Society deserve immortal honor for their truly Christian benevolence. They have been in some measure concealed from public view by thick mists of prejudice, but the light is shining in upon them. These mists are rolling away, and their noble deeds stand forth to the view and admiration of the country and the world.

The disinterested philanthropist honors them with his heartfelt applause. The Southern States owe him a debt of gratitude for providing a means of relief for their surplus black population, which they are beginning fully to appreciate, and are making public appropriations to aid the objects of the Society, each state in the way most agreeable to itself.

I would suggest, Messrs. Editors, that the Editor of the Liberia Herald should have an agent and send his papers to New York: and I am sure he would find many subscribers who would be glad to take them.

It seems Lander's Steamboat expedition to the Niger touched at Liberia in September, and was there two days. Should they stop there on their return, the Liberia Herald may be able to give us early and interesting intelligence from the most important Expedition.

A MERCHANT OF NEW-YORK.

STATEMENT, SHOWING THE PRESENT CONDITION OF THE PUBLIC SCHOOLS AT MONROVIA, CALDWELL, AND MILLSBURG.

Monrovia, J. Bevay Teacher, 36 boys; do. E Johnson Teacher, 57 girls.

Caldwell, R. Harvey Teacher, 34 boys; do. E. Cesar Teacher, 42 girls.

Millsburg, N. Brander Teacher, 21 boys; do. N. Brander Teacher, 11 girls.

Total, 91 boys; 110 girls.

To which may be added the adults who attend the

night school kept by R. Harvey at Caldwell, in number, 25, making an aggregate of 226.

Note. The pupils of Mrs. E. Johnson who are merely learning the Alphabet, are taught on the Infant School system.

Monrovia, June 30th, 1832,

J. MECHLIN JR.

LETTER FROM FRANCIS DEVANY.

MONROVIA, LIBERIA, 28th Sept. 1832.

Dear Sir—Since my last of 17th of May, I have not received any reply from you, and would not have troubled you again, but in consequence of receiving information and a newspaper published by Messrs. Wm. Lloyd Garrison and Isaac Knapp, dated Saturday, June 30th 1832. He there pretends to have received a letter from Liberia, dated Sept. 26th, 1831—contradicting in the most positive terms, the truth of my report given in to the Committee of Congress on the 26th and 27th of May, 1830—respecting six Volunteer Companies and Militia, amounting in all, to about 500 effective men. This the writer, in his paper, declares to be untrue, and that I only reported it to deceive my colored brethren in the United States, and to gain the favor of the Colonization Society. It is neither my wish to deceive my colored friends, nor do I wish the favor of the Colonization Society; but what I stated, was plain matter of fact, to be seen here now by every candid mind; and were I called upon again, I should be compelled, in the defense of truth, to state the same. If such a paper was written, it must have been by one of the most lawless of our citizens—and a friend, only to lies and disturbances. But a citizen he was not, nor a person acquainted with the Colony; for in his own letter, he stated he had not fulfilled those obligations which constitute one a citizen of Liberia; and it is only such abandoned wretches from whom Mr. Garrison appears to obtain his information to prejudice the good and orderly colored people in the U. States against our Colony. And I am sure they ought to be aware of it. I am not a prophet, but I feel no doubt in saying, that Mr. Garrison is the greatest enemy that the colored people have, for he is only preparing a net for their destruction; and I would be glad that he might be the first caught in it.

I will now give you the true account of the number of men able to bear arms, belonging to the Colony of Liberia, at the time of leaving in March 1830—taken from the adjutant's book, and the different Captains of the Companies and the Superintendents at the different settlements of Monrovia.

Captain Weaver, of the Artillery,	37
" Stuart, of the Infantry,	33
" Draper, of the Rangers,	24
Captain Davis, of the Infantry at Caldwell,	48
" Brown, of the Artillery at Caldwell,	31
" White, of Rangers at Millsburg,	24
" Brander, of the Militia at Monrovia,	61
By Mr. Williams, New Georgia,	70
By do Ebo Town,	95
By do Hessia Town	140

603

Now, sir, here are facts, and not a pretended fabrication.

I remain yours respectfully,

F. DEVANY.

CAPTAIN CROWELL'S LETTER.

The writer of the following letter commanded the James Perkins, which, early in the present year, conveyed more than three hundred emigrants to Liberia.—Captain Crowell is a man of great integrity and worth; and none who knew him will doubt the entire correctness of his statements. It will be observed, that they agree with those of many other respectable individuals who have recently visited the Colony.

EAST DENNIS, (Mass.) Oct. 1, 1832.

Dear Sir—Permit me to offer a few remarks from my own observation, during my voyage to Liberia in the James Perkins, in relation to the present prospects, &c. of the Colony so recently established there.

During my short stay, I was daily on shore, and although I did not visit the interior towns, yet I was assured by Dr. Hall and others that they were even more flourishing than Monrovia, which, to say the least, far exceeded my most sanguine expectations. And I would here remark, that the natural situation of the Colony, has a very striking contrast, in my opinion, with that of our forefathers, who landed on Plymouth Rock, inasmuch as the latter had the rigors of the long and tedious New England winters to combat, together with numerous hordes of hostile savages, and far beyond the reach of any friendly power to alleviate their sufferings. Yet what blessings are the many millions of us now enjoying, as the fruit of their patient perseverance!—The Liberian colonist, on the contrary, has a climate uniformly warm, but by no means so hot and uncomfortable as I was led to suppose, from the geographical situation of the country; the thermometer rising no higher than 83 at any time during my stay; and, with very few and trifling exceptions, I am inclined to believe that the natives of that country are highly pleased with the rapidly increasing growth and importance of the Colony, and that no fears need be entertained of any serious encroachments from them. To these advantages may be added that of a most rich and promising soil, well adapted to the culture of all the tropical productions.

On the Sabbath, I attended public worship at the Baptist church, and heard a very impressive and useful sermon, delivered by Mr. Waring, one of the colonists, whose hearers were numerous, and the whole services performed with that devout and serious attention and good order, so conspicuous in the churches of our own country; and what particularly met my observation, was the decent and respectable manner in which the whole assembly conducted; their dress, without one solitary exception within my view, corresponding with their general deportment. On this last subject, I fear my attention was too much drawn from higher and more important duties; but the novelty of the scene, and my situation, being the only white person present, must plead my apology to man; my tears of sympathy and sensibility at the moment, I would fain hope, have interceded with my Maker for such neglect.

I would further remark, that during my visit, I did not hear a single discontented expression from any one; all with whom I conversed, appeared happy in their situation, and pleased with both country and government.

Their trade, already very considerable, is rapidly increasing with American English, and French; and during the time that I remained, only 12 days, the harbor was visited by the English sloop of war Favourite, cruising on that coast; by 3 English and 3 American trading vessels; and it is deemed a rare occurrence, when the flag of some of the above mentioned nations does not wave in the Bay.

Such satisfactory results, in so short a time, naturally lead to the most promising predictions of the future; and the advantages opening to the benighted native of Africa, from his intercourse with his more enlightened and christian brethren, I will not attempt to describe.

Suffer me here to remark, that this is no idle tale, invented to please the fancy, or gratify the idle curiosity of any one, but an imperfect and hasty narrative, drawn from actual observation and experience; and the liberty and happiness of more than 2000 manumitted slaves and free colored Americans, now testify to these assertions.

I am respectfully, Sir,
Your obedient Servant,
SETH CROWELL.

REV. R. R. GURLEY.

From the Cherokee Phoenix.
CHEROKEE LANDS.

Governor Lumpkin continues to distribute to the citizens of Georgia, by the lottery wheel the lands and the Gold mines of the Cherokee nation. The preceding two or three weeks we have been the spectators of proceedings by the citizens of Georgia, having no parallel in the history of mankind, and to our feelings of the most unnatural kind. If such a case was progressing in any other civilized country, than the North American republic, however regardless it might be of its honor, for the sake of simple justice, and respect for the feelings of mankind, we believe such proceedings as we have been compelled to witness, would be promptly prohibited. The fortunate drawers (so called) of our lands have been passing and repassing, single and in companies, not unlike that of John Gilpin's race to the country seat, in search of the splendid lots which the rolling wheel, had pictured to their imaginations. Ho sir, where is the nearest line to this place, what District, number, corner, lot, station, &c. are the impudent questions forced upon us. When we see the pale faces again, they are closely viewing the marked trees, and the carved posts. The gold drawers have been arriving at the gold mines, and they are compared to the great flocks of pigeons, that hasten to the ground in search of their food. Every lot has been viewed and as many paths beaten, by the passing and the cross passing hunters. The rich man in Georgia is now richer, the poor Georgia orphans have drawn Gold lots belonging to the oppressed Cherokees. Esqr.— has been lucky, he has drawn a rich lot in the bottoms of the Etaw-wah and Chattna-hooshy rivers. Mr.— will be relieved from his embarrassments, he has drawn a first rate lot and is worth hundreds of dollars. These are a few of the deeply absorbing subjects which engross the conversation of the Georgia circles, and it would seem as thoughtlessly of the Cherokee claim to the property as if they never existed. Such is the progress of the Georgia measures, that the drawers of our lands are now entering the nation to settle on them, at a time when they are in the possession of the aboriginal proprietors, and their right to them unrelinquished. To this invasion of our property we protest, and we state to our readers, our right to the lands, money has never bought. We hold the bond and seal of the republic to protect this property. We have stricken off from our nation province after province in consideration of this promised protection.

The Indian bill of 1830, sanctioned by President Jackson himself "provides that the existing treaties with the Indian tribes shall not be violated."

The Supreme Court have decided that our treaties are binding on the Government and the laws of Georgia are a nullity.

The Superior and Inferior Courts of Georgia have decided, that the right of soil belongs to the Cherokees, and the law of Georgia to the contrary notwithstanding. Let us therefore calmly await and see if the Government will not yet acquiesce in the numerous authorities we have cited, from which we claim our relief, or whether the government will choose to have their laws nullified by a state as the easiest mode of releasing itself from enforcing them.

It is best to depend on him, who is absolutely independent, i. e. God.—1 Tim. vi. 17.

QUESTIONS FOR THOSE WHO TRAFFIC IN ARDENT SPIRITS.

First. Can it be right for me to derive my living from that which is spreading disease, and poverty, and premature death throughout my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague, or leprosy around me?

Second. Can it be right for me to derive my living from that which is debasing the minds, and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness; or from the sale of obscene books which excited the passions and brutalized the minds, and ruined the souls of my fellow men?

Third. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of the widows and orphans?

Fourth. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

Fifth. Can it be right for me to derive my living from that which brings upon society nine-tenths of all the pauperism which exists, and which the rest of the community are obliged to pay for?

Sixth. Can it be right for me to derive my living from that which accomplishes all these at once, and which does it without ceasing?

Do you say that you do not know that the liquor which you are selling will produce these results? Do you not know that nine-hundred-and-ninety-nine gallons produce these effects for one which is used innocently? I ask, then,

Seventh. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?

Eighth. Do you say that you are not responsible for the acts of your neighbor? Is this clearly so? Is not he who knowingly furnishes a murderer with a weapon, considered an accomplice? Is not he who navigates a slave ship, considered a pirate?

If these things be so, and that they are so, who can dispute, I ask you, my respected fellow citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why, then, should we not altogether abandon it?

If any man think otherwise and choose to continue it, I have but one word to say. My brother, when you order a cargo of intoxicating drink, think how much misery you are importing into the community. As you store it up, think how many curses you are heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fireside, your wife, and little ones; look up to Him who judgeth righteously, and ask yourself, my brother, Is this right?—Dr. Wayland.

Revivals.

[From the New York Evangelist.]

PROTRACTED MEETING IN MOOERS, CLINTON CO., N. Y.

A little more than a year since, I gave you some account of a four days' meeting in this town, which resulted in adding nearly forty to the Congregational church. The converts of last year have generally held out well. During the past season, a church has been going up, which is nearly completed, with the exception of putting in the slips. Temporary seats were prepared for this occasion. The meeting commenced Wednesday morning, Dec. 12th, and continued till

Monday evening, the 17th. All things considered, it was well attended. The meeting was conducted in much the same way as others of a similar nature have been in this region. Sometimes the anxious were permitted to request prayers by rising; at other times, by coming forward; at other times, they were sent for conversation and prayers in the school-house. Morning prayer meetings were attended at six o'clock. The work moved on tardily till Saturday noon. Inquisition was then made for Achaa's and Jonah's. Ministers said they feared lest they were hindering the conversion of sinners. They confessed their unfaithfulness, and requested prayers. Christians feared they were the Achaa's, and expressed a desire that they might be taken out of the way. All who felt guilty, knelt down, and, after a season of silent prayer, two brethren from abroad led in vocal confession and supplication.

From this time the chariot of the Almighty rolled on more rapidly. The number of inquirers increased, and more seemed determined to press their way through every obstacle into the kingdom of heaven.

The closing meeting was peculiarly solemn. The anxious, and those who were determined to serve God, and obey our Lord Jesus Christ, were separated. It seemed to present the judgment in miniature. On the one hand was a husband accepting Christ for his portion, on the other the wife and children loving sin and death more than life. Here was a brother, and there a sister. Here was a cousin separated from a cousin. "One shall be taken, and another shall be left." Every few minutes some would decide to serve God, and leave the ranks of God's enemies. This was an awful moment, big with eternity.

During this meeting, more than a hundred have manifested anxiety, and 70 or 80 professed a willingness and a decision to walk in the strait and narrow path which leadeth unto life.

The preaching was done by Mr. Doolittle, the minister of the place, Mr. Nall, of Russeltown, L. C., Mr. A. D. Brinckerhoff, of Chazy, and Mr. Kinney, of Champlain. The preachers showed the depravity of human nature, the necessity of an atonement, and that without regeneration the sinner must be miserable. They urged the obligations and motives of the gospel, and pressed sinners to the immediate exercise of repentance toward God, and faith toward our Lord Jesus Christ. Now, Siusi sent forth its blazing thunders against the guilty; and now, the double vengeance, which a rejection of the gospel would bring upon the sinner, sounded an alarm in his accusing conscience. And now, the refuge was pointed out, and the hell deserving "warned to flee from the wrath to come."

Among the hopeful converts is a Roman Catholic, who publicly renounced the errors of papacy, an English Episcopalian, moralists, profane, sabbath breakers, aged, middle aged, youth, and children.

REMARKS.

1. This revival has afforded an illustration of the truth, that godliness is promoted "not by might, nor by power, but by the Spirit of the Lord." The ministers were those who make no pretensions to superior genius, or education, or piety. They are plain men, and preached in a plain manner. Their object seemed to be, to tell the truth in so simple a style, that all, the most illiterate, and children, could understand. And as to number, there were but three from out of town, and one of these did more than half the preaching. Churches sometimes fail egregiously in making arrangements for protracted meetings. They invite all ministers far and near to attend. The writer was present at a meeting not long since, where there were not less than 17 Presbyterian and Congregational ministers. There are several evils arising from having a multitude of ministers. One evil is, it calls away from their own people the servants of Christ, whose labors are needed at home, and whose absence, (all things considered,) is

would be a greater blessing than their presence at a protracted meeting. And another evil of having many ministers is, it leads the church and all private Christians to sit idle, as mere spectators. Christians will not be likely to feel a responsibility, or become interested in the meeting, unless they are set to work.— Warmth is produced by exercise. It will not warm us, to stand by and see others work. And it is to the church that we are to look for that deep and burning anxiety which procures the converting influences of the divine Spirit. If ministers are present, others will wait for them. And if they come to protracted meetings, they come with the expectation of taking a part. And if they are not called on to take some part, they feel grieved and neglected, and are prepared in their feelings to do any thing, (that is not bad) rather than pray for the blessing of God to attend the meeting.— As long as human nature is as it is, three ministers, who are agreed in their views of truth and of measures, are preferable to a larger number in these meetings.

2. This meeting has given evidence that prayer is all important to the success of preaching. Nearly four days passed without witnessing more than a very few conversions. Christians were fluent, and apparently fervent in prayer all through the meeting; but it was evident that something was wanting. After the Achan's were searched out, Saturday noon, travailing pains seemed to come upon Zion, and souls were rapidly born into the kingdom. And just in proportion as Christians were in agony, the work advanced. When they were more disposed to look upon sinners, and see what effect truth had on them, than they were to pray that God would dispose them to repent and serve him, the chariot dragged heavily. But when they *prayed*, it moved with rapidity.

3. This revival has convinced those who have looked candidly at the subject, that God is a covenant keeping God. Most of the converts were devoted to God in infancy, and have been fostered by praying parents. There was one case in particular, which is worthy of notice. It is the most like that of Rev. John Newton, of any I have seen this long time. He was baptized in childhood, and enjoyed the instructions and prayers of a very pious, godly father. But he had broke away from most religious restraints, and was noted for his awful profaneness. He has been seldom seen in the house of God for many years. Last fall his father died, and on his dying bed left a message for this prodigal. Some weeks since, he visited his native place; but the absence of his father, and his last warning, made a deep impression on his mind. To drive off his seriousness, he associated with the profane. He did not go to this meeting with any desire for good. His object was to get something from the mismanagement of the meeting, or the faults of Christians, to feast upon. But before night, on the first day he attended, he was anxious to have the people of God remember him at the throne of grace. He soon submitted, and is now apparently sitting at Jesus' feet clothed and in his right mind. *To God's name be all the glory.* "Make known his deeds among the people." E. D.

Correspondence of the Home Missionary.

Kingston Seminary.—Extract of a letter from Rev. Thomas Brown.

In my last report it was perhaps mentioned that we had not at that time as much religious excitement within our bounds as for some time previous. But I am now permitted to state, that since that time, the Lord has returned in great mercy to this part of his vineyard, and a number of our churches have been blessed with large effusions of the Holy Spirit. The people of God have been greatly refreshed, and many of the impenitent of all classes, from the hoary headed to the child in the Sabbath school, have been made savingly acquainted with Jesus Christ, whom to know

is life eternal. Mount Zion church, in which I labor as your missionary, has, with others, been revived.— We had a camp meeting in that church in September, which was an occasion of peculiar interest. The meeting continued ten days before the people left the ground, and many of them were, even then, anxious to continue longer. During the whole time of this protracted meeting, the means of grace were attended with peculiar interest, and with benefit to many.— Twenty-five were received into the communion of the church on profession of their faith in Christ; and a number of others were the hopeful subjects of renewing grace. Some of these have since attached themselves to other branches of Christ's church, and some others expect to unite themselves with our church as soon as opportunity is offered. Some of the subjects of this revival were persons who had long occupied a prominent place in the ranks of the enemy, and always before had rejected the calls and offers of mercy.

I believe there is at this time, more unanimity of feeling, and more brotherly love among Christians of this church, than has been at any time since my acquaintance with it. Truly we may say, "The Lord hath done great things for us, whereof we are glad."

Logan, Hocking County, Ohio.—Extract of a letter from Rev. J. M'Abey.

The most interesting time I ever saw has been the last three weeks. On Monday, the 15th October, in company with brother Spaulding, of Athens, we commenced a protracted meeting at Logan, in Hocking county. The second day the Spirit of the Lord was poured out as I had never seen it. Christians were deeply humbled—were ready to confess their faults one to another, and to God. With deep feeling they pledged themselves to God and to each other, to pray for the conversion of all the impenitent, who attended on that occasion. On the same evening, while the church agonized for sinners, sinners began to show by their countenances, in the deep, depressed groan, and the silent, frequent falling tear, that they too were wrestling with God. The anxious were requested to come to seats assigned—12 or 15 came. The two succeeding days the number of the anxious increased, and 10 or 12 "obtained hopes." On the latter evening it was earnestly requested that I would spend the next Sabbath with them, and administer the Lord's Supper. As that was the Sabbath included in the sessions of the Ohio Synod, I asked leave of absence to attend the meeting, which was granted. I was absent one day from Logan. The meeting was continued that day by the active and devoted elders and laymen present. I returned, preached on Friday, and continued to hold two or three meetings each day within the bounds of the congregation, generally spending the evenings in Logan, until the 31st of October, in all sixteen days. Every day the number of new inquirers and that of hopeful converts increased. A large proportion of converts were males, and those of the most prominence in the county.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 3d inst., Mrs. Harriet Shipley, aged 21. In this city, on the 5th inst., of a lingering illness, Mr. William C. Leffingwell, aged 44. Mrs. Sarah Gorham, aged 49. Mr. Eli Hubbard, aged 33.

In this city, on the 6th inst., Mr. William Smith, of New London, aged 25.

At Albany, on the 18th ult., Mr. William James, aged about 63.

At Fort Gibson, on the 15th ult. Col. John P. Decatur, in the employ of the United States.

Poetry.

We lately copied from another paper, the following lines by Mrs. Sigourney, the last stanza of which was erroneously printed. We now insert it again, as corrected.

HOME MISSIONS.

Turn thee to thine own broad waters,
Labor in thy native earth,
Call salvation's sons and daughters
From the clime that gave thee birth.

Here are pilgrim souls benighted,
Here are evils to be slain,
Virtues in their budding blighted,
Spirits bound in error's chain.

Raise the Gospel's glorious streamer,
Where you western forest wave,
Follower of the blest Redeemer,
Serve him 'mid thy fathers' graves.

"O that I had the wings of a dove, that I might flee away and be at rest."

So prayed the Psalmist to be free
From mortal bonds and earthly thrall;
And such, or soon or late shall be,
Full oft the heart-breathed prayer of all;
And we, when life's last sands we rove,
With faltering foot and aching breast,
Shall sigh for wings that waft the dove
To flee away and be at rest.

While hearts are young, and hopes are high,
A fairy dream doth life appear;
Its sights are beauty to the eye—
Its sounds are music to the ear;
But soon it slides from youth to age;
And of its joys no more possessed,
We, like the captives of the cage,
Would flee away and be at rest.

Beyond the hill—beyond the sea—
Oh! for the pinions of a dove!
Oh! for the morning wings to flee
Away, and be with us we love!
When all is fled that's bright and fair,
And life is but a dreary waste,
This, this, at last must be our prayer,
To flee away and be at rest.

NEW-HAVEN FEMALE EDUCATION SOCIETY.

The managers of this concern present again their semi-annual Report. It is merely an acknowledgment of the receipts of sundry donations from abroad, in order that those who have aided them in this benevolent enterprise may know that their "bread cast upon the waters" is not lost. They cannot, in this way, tell of their own unwearied exertions in promoting this great object; but we trust it will be seen and acknowledged when the amount is made up by Him who will not forget the giving of a cup of cold water in His name.

We have not time to repeat to the friends of the Redeemer, the claims of this society. It would be an easy thing, for many in the country to add greatly to the comfort of those who are struggling with want while they are trying to prepare themselves for the service of Him who for our sakes became poor.

The Treasurer of the Female Education Society of New-Haven, acknowledges the receipt of the following sums since July last, viz:—

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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From the Female Mite Society of New-Milford,	\$20 00
a female friend, New-Haven,	50
a female friend, Killingworth, by Mrs. Townsend,	1 00
a gentleman of New-Haven,	1 00
a female friend, New-Haven,	1 00
Professor Goodrich,	34 00
a female friend, New-Haven,	1 00
a female friend, New-Haven,	50
a female friend, New-Haven,	1 00
a female friend, New-Haven,	2 00
a female friend, New-Haven,	20
a female friend, New-Haven,	50
a female friend, New-Haven,	1 00
the Female Benevolent Society of Milford, by	
Miss Carrington,	10 00
a female friend, New-Haven,	1 00
a female friend, New-Haven,	2 00
a female friend, New-Haven,	1 00
a female friend, New-Haven,	50
a female friend, New-Haven,	3 00
a female friend, New-Haven,	1 00
a few individuals in N. London, by Miss Chappell,	45 00
Mrs. Anketell, to make herself a life member,	10 00
a female friend, New-Haven,	5 00
the Ladies' Society of North-Branford, by Mrs.	
Root,	5 00
the Ladies' Benevolent Society of Litchfield,	30 00
a female friend, New-Haven,	5 00
the Young Ladies' Beehive Society, N. Haven,	20 13

\$200 39

Also, Donations of Clothing, &c.

From the Female Education Society of Orange, clothing appraised at	\$75 00
ladies of North-Branford, by Mrs. Root, clothing, bedding and towels,	17 00
the Ladies' Benevolent Association of North-Haven, bedding and clothing,	3 00
a friend, second hand clothing,	5 50
a lady of New-Haven, clothing,	7 00
a lady of West-Haven, clothing,	25
ladies of Fair-Haven, two pair socks,	1 00
a lady of Lullingford, two pair socks,	1 00
the Female Benevolent Society of Milford, six pair socks,	
ladies of South Mansfield, by Miss Trowbridge, clothing,	3 33
a lady of New-Haven, second hand clothing,	3 75
ladies of Stratford, Orono Society, bedding,	4 00
Stratford, bedding,	2 00
ladies of Warren, bedding,	6 59
ladies of Humphreysville, bedding and clothing,	3 25
an aged lady of Wolcott, one pair hose,	75
a friend in Litchfield, by Miss Bradley, second hand clothing,	8 50
the Female Benevolent Society of Litchfield, by Miss Bradley, bedding and clothing,	22 50
Sewing given by the Fragrant Society, N. Haven,	6 00
do. by a friend, N. Haven,	25

New-Haven, \$106 97
Jan. 1st, 1833.

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 11, 1833.

J. F. Sheldon, Rupert, Vt.; Rev. Hiram P. Goodrich, Prince Edward, Va.; R. W. Postwick, Pine Plains, N. Y.; Luke Hitchcock, Ireland P. O., Mass.; Bryan Richards, Bristol, Ct.; T. Baldwin, Watertown, Ct.; Rev. S. S. Burdett, Camden, S. C.